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The American Friend

Old Series
Vol. XXXIV. No. 29

JULY 21, 1927

New Series
Vol. XV. No. 29

Pacific School of Religion
Berkeley, Calif.

International Convention

ELIZABETH MARSH

Glens Falls to Providence

VISITING FRIEND

Western Young Friends

T. HADLEY HAWORTH

New England Yearly Meeting

Pilgrimage to Quaker Haven

The Call of the Mountains

ON THE HORIZON OF THE CHRISTIAN CHURCH

MEXICAN OCCUPATIONAL CENSUS FIGURES

A recent occupational census of Mexico taken by the National Bureau of Statistics shows that of the total population of 14,334,770, over 24 per cent are employed in "exploitation of the surface of the soil," including agriculture, hunting and fishing, surface mining and quarrying. It is further shown that 33.07 per cent of the population are classed as in "unknown or unproductive occupation," such as persons living on income, children, the indigent, etc. This illustrates one of the chief problems of the modern Mexico,—the building up of natural resources and industries to give employment to potential workers. Mexico has gone a step beyond the United States Government in the status given to "housewives," who with "domestics" are 33.07 per cent of the population. The United States Census Bureau still classifies housewives as "unoccupied." Agriculture leads all other occupations in the Mexican occupational census figures. Only 4 per cent of the population is engaged in industries, and less than 2 per cent in commerce. About one-half of one per cent are listed under "professions."

MEXICO DISCUSSED AT SUMMER INSTITUTES

The importance of a sound American policy toward Mexico, not only in regard to the oil and land laws controversy but in all the relations of the two nations, is recognized in the programs of a number of summer institutes for the study of international relations. Mexico is one of the chief topics for discussion at the Institute of Politics at Williamstown, Massachusetts, July 28-August 25. A report from the University of California on its new Assembly for International Studies which will be initiated this summer, states that all phases of Mexican affairs touching the interests of the United States will be discussed at lectures and round table conferences. "The object of the Assembly," it is stated, "is to serve the growing interest of the San Francisco Bay community in international affairs." The Pacific Coast and western states have in general evidenced a far more friendly and understanding attitude toward Mexican problems during the strained situation of the past year than have the eastern states. The promoters of the 1927 summer conference believe that it will have far-reaching effects upon public opinion in the rest of the country. Dr. Moises Sænz, Mexican sub-Secretary of Education, is announced as speaker on "What Mexico Expects from the United States," "Mexico and Central America" and "Retrieving Mexico through Education." He will also conduct a seminary group concerned with the Mexican situation.

COMING

The Fourth Combined Annual Report of the Home and Foreign Mission Boards

Will Be Ready for Distribution in July.

Do You Know—

That sixty Friends are now on the Home and Foreign Mission Board staffs; that more than four hundred other Friends are assisting in the evangelization of their own people; that splendid records have been made during the past year on all Friends mission fields; and that more than fourteen hundred and fifty new members were added to our mission churches during the year?

These and many other interesting facts are to be found in the new Board Report.

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Free to pastors.

FRIENDS MISSION BOARDS
101 South Eighth Street
RICHMOND, INDIANA

OUR DISAPPEARING FAMILY DOCTOR

Dr. William Allen Pusey, a former president of the American Medical Association, and professor emeritus of the College of Physicians and Surgeons of Chicago, published in the *American Mercury* for June a discussion of the problem of maintaining the supply of family doctors in both city and country. In the city, the tendency toward specialism is such that only 20 per cent of our medical graduates are going into general practice. Specialism is also greatly increasing the cost of medical service. Dr. Pusey believes that the competent general practitioner is one of the most useful men that medicine can supply to society, because specialists are really needed to care for only 10 per cent of the cases of illness. He states that though young men are being urged to go into general practice, they are not doing so. "For the cities this means that in the next generation the general practitioner will become rare, and will be correspondingly high priced. Urban medical service will then be a specialist's service." For the rural districts the problem is different. Many of them are faced with the possibility of having no physicians at all. The present system not only adds to the cost of education but tends to produce a faculty of cloistered scientists. The real remedy, he thinks, is to abridge the medical course which can be accomplished without producing inferior graduates. He thus puts the burden for finding the remedy for the increasing shortage of physicians upon those responsible for the adminstration of our medical schools.

COPTIC SUNDAY SCHOOLS IN EGYPT

The following interesting letter has been received by Stephen van R. Trowbridge, the secretary of the World's Sunday School Association with headquarters in Cairo, Egypt. The letter contains a report of the Sunday-school movement in the Orthodox Coptic Church: "We have a Central Sunday School Council, with headquarters at Cairo. This directs the schools in Egypt and The Sudan. The Chairman is the Dean of the Cathedral in Cairo. Mr. Habib Girgis, the Principal of the Coptic Clerical College, is the General Secretary. Every central school has its own committee. His Beatitude the Patriarch and their Graces the Metropolitans and the Bishops take great interest in the Sunday Schools in their dioceses. We have in Cairo itself nine Sunday Schools, in the Delta eight and in Upper Egypt and the Sudan fifty. As rapidly as our funds permit we plan to organize a Sunday School in every church. Every week we print 9000 copies of the Sunday School lesson helps in leaflet form for use by teachers and students. In Cairo the students of the Clerical College are the volunteer teachers, but in other places the preachers, assisted by some of the zealous laymen, do the teaching."

A marked increase in the volume of trade between Mexico and the west coast of the United States is looked for as a result of National Navigation Lines of Mexico placing four of their newest and largest ships in service between the Mexican West Coast and California ports. This shipping service has been enlarged several times in the last two years. During the past year merchandise valued at $4,086,744 has been exported to Mexico through San Francisco, and imports valued at $2,056,128 have been brought to this port from Mexico.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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An Editorial "By Request"

ON another page, our friend the "Sage of Lindsay" raises an interesting question, or at least passes it on to us. The Friend who voiced the necessity for "official silencers" if more open meetings are to be ventured, no doubt spoke out of an experience that entitles his suggestion to consideration. It is an experience that is very common among western Friends and is doubtless not understood and therefore not appreciated by other Friends who are inclined to be impatient with us and intolerant of our non-Friendly ways. May we suggest this situation briefly.

In the background of western Quakerism is the revival movement which started among Friends a half century and more ago. It swept Friends from one extreme attitude to the other. From the silence of more or less spiritual apathy and inertia, they swung to the free vocal expression of emotional evangelicalism. This tendency was accentuated by contact and association with other evangelical groups, some of which were noisily radical. A premium was put on much speaking. One had to show little more than facility in the use of words to become recorded as a minister. Having been converted, the convert was urged on pain of losing his experience to "testify" on every occasion as to what the Lord had done for him. This was particularly urged upon little children who, thus, at a very impressionable age, were taught that to be instant in season and out in bearing their vocal "testimony" was a requisite to saving grace. It was not a question of whether one really had something to say, but whether one would betray his Saviour by keeping silent.

On this background our meetings for worship tended to become a babel of tongues. While there was effective ministry here and there, and considerable speaking to edification, there was much vocal expression that was purposeless and distracting. The gradual introduction of pastoral leadership served to remedy this situation appreciably. While there was little or no conscious effort to shut off free expression, the responsibility for vocal ministry was gradually shifted more and more onto the pastor, and our meetings for worship took on very largely the characteristics of more formal Protestantism. It is the childhood memory of those somewhat turbulent meetings of other days that makes some Friends apprehensive of the suggestion to make more open our meetings for worship.

As a matter of fact, so far as the body of our meetings is concerned, the pendulum has again swung back toward non-participation in worship, apart from that which we get in the vocal ministry of the pastor. There is little waiting upon the Lord in silence and practically no expression which grows up out of the group worship. It is deeply significant that a growing concern over this situation is becoming very generally manifest over the Five Years Meeting. Our correspondent tells us that it was felt in California Yearly Meeting, we found it a live issue in New York and New England Yearly Meetings and we know many Friends of the "Middle Border" are likewise facing it. The question is, how may we make the desirable adjustment? Senator John Sherman once said that the way to resume is to resume. It is hardly so simple as that in this case, as was pointed out in our columns last week by Alexander C. Purdy, who contributed some practical suggestions looking toward finding our way toward a better experience of group worship.

But as we seek and experiment on our way, how may we protect the meeting from those who speak not wisely or too freely? Can we ease this apprehension? In many of our meetings we can hardly conceive of any immediate abuse of the privilege of an open meeting. On the other hand, the problem will rather be, how may Friends be stimulated to more active participation in worship. In other meetings, however, we are well aware that greater freedom would be fraught with difficult if not direful consequences. What then? Our unidentified Friend suggests the need of "official silencers." They are already provided. We call them elders. But they don't function, someone objects. Perhaps it would not be unmixed misfortune if the occasion, through open meetings, were to arise that would stimulate them to action! And they should be even more ready to stir up the gifts of the members than to suppress the occasional unedifying exercise.

In all seriousness may we emphasize the importance of corporate responsibility for group worship and activity. An old time Quaker meeting was by no means one in which "every man did that which was right in his own eyes." Each was indeed encouraged to follow the leading of the Spirit, but even so, checking that individual leadership was the sense of divine direction and leadership felt by the group, and expressed primarily through the elders. We have tended to get away from this sense of group responsibility that was sensitive to the spiritual atmosphere of the meeting. Would not the encouragement of more open meetings for worship tend to revive it?

We would not evade the fact that despite all Friendly precautions and safeguards, the renewed encouragement to freer participation in group worship would now and then be abused. Much vocal exercise would have to be endured rather than enjoyed. It has always been so in meetings so conducted. As it is frequently expressed, that is the price we pay for our liberty. Sometimes it seems a high price, but is it too high for the returns in richness of

spiritual life and development that may be experienced?

There is one further consideration to be mentioned. It will be admittedly difficult to bring many older Friends to an appreciation of and an adaptation to the more Friendly type of worship. But we may with much assurance be training our children in these fundamental principles of worship and we will perhaps be surprised to find how readily they respond to them. Should we deny them this training because of the difficulties and embarrassments involved?

From Glens Falls to Providence

At Home Among the Bean Eaters

Since New York and New England Yearly Meetings dove-tailed so closely this year—in fact overlapped—it was necessary for us to leave Glens Falls early Saturday morning in time to get in a reasonable share of New England Yearly Meeting at Providence. The pronoun in this case includes three, for the two gentlemen from Indiana were accompanied by a lady from China. The latter was Rachel Mostrom, who had recently returned from Nanking where she has been in service for several years in the mission maintained by Ohio Yearly Meeting. Along with other women from the various missions, she had left Nanking for the protection of the river boats just a day or two previous to the general attack made upon the missions and the resulting bombardment. Of all the mission property invaded, perhaps that owned by Ohio Friends suffered most.

We had a delightful day for a very pleasant journey. From Glens Falls we retraced our way southward as far as Albany where we made close connections with an eastbound New York Central train. The latter was well crowded and the Friendly sojourners were separated in securing seats. Behind the Editor, Rachel Mostrom found herself seated beside a Jesuit priest who was evidently an official of considerable standing in his order. This in no way dashed our young Friend, however, and we were quite diverted at the extended exchange of religious and other points of view which was made between the dignified, but very human and friendly priest and the resourceful little Quakeress who, we were pleased to see, was well able to give a good account of herself and her faith.

After a very pretty ride through the Berkshire Hills of western Massachusetts, we found ourselves by the middle of the afternoon at Worcester where we were to change for Providence. Since we knew our friend, Sarah J. Swift was not at home, Worcester had little interest for us and we hurried on southward to meet her. The last stage of our journey was made by auto bus and was the most delightful of the day's trip. The winding highway, taking us through the attractive New England villages and countryside, featured by those lovely old colonial homes, gave as fine a setting as could be desired. On reaching Uxbridge which was known to us chiefly as the home of our friend, Frances E. Wheeler, we found in progress a notable bi-centennial celebration of the founding of the town. English and American flags were waving side by side in sweet fraternity and every prospect seemed to please.

On reaching Moses Brown School, we went directly to the office where we received an unofficial and characteristically cheerful greeting from our long-time friend, Elizabeth Sisson, who happened to be in at the time. We were inclined to take seriously her friendly badinage to the effect that we had been drinking from the fount of perennial youth, until we were given our room assignment. The discerning lady in charge looked us over and assigned us to the infirmary! The evening meal was in progress when we arrived, but knowing from past experience what we were missing we lost no time in getting into action. We found that we had just missed a Friendly anniversary celebration, observance having been made in the dining room of the twenty-fifth wedding anniversary of Joseph Dearborn and wife of Portland. It seemed that a goodly portion of the Portland membership were on hand to join in the observance as well as to enjoy the week-end of Yearly Meeting.

It is always a double pleasure to attend the sessions of New England Yearly Meeting, especially when held at Providence. In the first place there is such a genuine manifestation of welcome and friendliness that one is warmed through and through. We were quite touched by the way Friends thronged about our table to extend the hearty handclasp and give the welcoming word. In the second place, it is no small privilege to attend Yearly Meeting under such favorable circumstances as are offered at Moses Brown School. The fact that Yearly Meeting Friends so largely room and take their meals together under the same roof gives a sense of family fellowship that is sweetly unifying. Then it is a privilege in itself to spend a few days in the atmosphere of Moses Brown whose very walls and halls are eloquently expressive of rich Christian culture.

Several familiar faces were missed by us this year. When we attended Yearly Meeting at Providence four years ago, we recalled that at our dining table sat Rufus M. Jones, Walter S. Meader, the Clerk, Seth Gifford and Augustus T. Murray and their wives, all of whom were absent this year with the exception of Seth Gifford who was present at a few of the sessions. Then there were those missed who have gone on before, among whom were Charles Sisson and more recently George L. Jones, Georgia B. Wood and Daniel Maxfield.

On the other hand, we were cheered over the fact that Lindley M. Binford was again able to take his position as Clerk of the Yearly Meeting. The only clerk still at the table who served the Yearly Meeting at the time of our first visit at Vassalboro nine years ago is Emily Jones, one of the reading clerks, whose work is supplemented by that of Leslie Barrett. The Yearly Meeting is very much favored in the very excellent service rendered by Lyra Trueblood Wolkins as Recording Clerk. She can frame a minute, giving the gist and "feeling" of an address in a way that leaves the speaker with the impression that he had really made rather a notable speech!

Obviously, we can not mention the many old-time Friends and pillars of the Yearly Meeting whom we were so glad to meet again. Suffice it to say that when we entered the regular business session and saw our old friend, Lyman Brown on the front seat, with his well known cushion, we felt thoroughly at home. We can not forbear naming two or three Friends who seem to be entitled to honorable mention. First among these is the grand old man of New England Yearly Meeting, Thomas J. Battey, who for a half century has been a beloved teacher of Moses Brown School and whose service for the Yearly Meeting seems to grow richer as his years advance. We are greatly pleased that he was made a delegate to attend the Five Years Meeting. So far as we observed, the "dean" of Yearly Meeting couples in attendance was represented by George C. and Lucy T. Herbert of Lynn, Massachusetts. If there was a more venerable and yet at the same time a younger spirited couple in attendance, we missed something worth while.

In our first installment reporting our "down east" pilgrimage, we said that this trip was especially rich in the forming of new acquaintances and friendships. This was notably true at Providence. On Saturday evening following our arrival, we not only met, but heard, O. B. Gerig who spoke effectively in connection with the program

of the American Friends Service Committee. He came not long ago from the Mennonites to Friends by convincement and gave up, for the time at least, a promising career as a college professor to give his time to furthering the cause of peace. As the readers of THE AMERICAN FRIEND know, he is the Field Secretary of the New England branch of the Service Committee and in addition to this general service is making his influence felt in New England Yearly Meeting. Indeed we were pleased to notice the rising influence in New England Yearly Meeting of a group of well trained young men who are thorough Friends and alive to the need of applying our principles to modern problems and situations as they arise day by day. Others present in this group were Phillips Bradley and George Taylor who are members of the faculty of Amherst College. We noted, too, the increasing service and influence exercised by some of the younger Friends of the birthright group, outstanding perhaps among whom is Moses M. Bailey, a professor in Wellesley.

Present during the week were Edmund L. Garland and wife or Portland, who are recent and rather notable accessions to the ranks of New England Friends. For many years he has been head of the Maine Bible Society and after long association and acquaintance with Friends, they have become members. He has the distinction of being the first signer of the Christian Endeavor pledge. As a boy he was a member of "Father" Clark's flock in the famous Williston Congregational Church in Portland and on identifying himself actively with Christian work, signed a pledge which was in substance that adopted a few weeks later as the charter of what was to become the great organization of young people banded together for Christ and the Church. Perhaps some of our subscribers have read of the unique and massive bible which Edmund Garland "edited and published" a few years ago, copied entirely in long hand, each chapter being written by a different person. He is now engaged in a similar venture, except that each contributor writes but a single verse. The enterprise is attracting wide attention and New England Friends were given the opportunity by him of making their contribution to the new handwritten bible.

There were a few Friends present whom we had known by correspondence and good report, but whom we now had the privilege of knowing face to face and hand to hand. Among these was the enthusiastic, irrepressible, resourceful and boyish veteran of peace, Charles W. Johnson of Springfield. His ebullient spirit would lead one to suspect that the fountain of youth is to be found in working for peace and human brotherhood. And why not?

Then there was Ellen A. Winslow whose name for many years has been synonymous with Connecticut Valley Quakerism. She recently spent a year in volunteer service on our field in Palestine and is a moving spirit in the missionary work of the Yearly Meeting. Frederika M. Parks, a convinced and deeply concerned Friend of Portland, has reported the sessions of the Yearly Meeting for THE AMERICAN FRIEND on past occasion and we appreciated the opportunity of knowing her personally. We would not fail to mention also, Roscoe E. Trueblood, a frequent contributor to the columns of the church paper, who was present with a young bride very recently acquired.

In connection with the presentation of the Foreign Mission interests, we were impressed with the fine and well-deserved tribute given by George L. Crosman to the many years of most effective service given by A. Edward and Marian Kelsey who are soon returning from some twenty years of work in Palestine. It was a discerning tribute in that it stressed very definitely, not only the devotion which these Friends had shown in what might be termed the more spiritual phases of the work, but the splendid type of business management which Edward Kelsey had shown in administering the growing work at Ram Allah.

The educational session of New England Yearly Meeting is distinctive. In most of our Yearly Meetings this session focuses in the interests of some college. New England has no college, but she has long maintained two excellent secondary schools, Moses Brown and Oak Grove, and recently a third has been added in the Lincoln Girls' School at Providence. These reports were exceedingly interesting and even thrilling. Having visited both Oak Grove and Moses Brown, it was our pleasure and privilege to be shown through the new Lincoln School by the very capable principal, Frances Wheeler. The first year of the school under the new Friends' management has apparently been successful even beyond expectation and the evidences of progress give promise of greater things in the future.

Having, when a boy, known Charles and Mae Replogle as pioneer workers in the Pacific Northwest, we had almost to rub our eyes on seeing them established in the work way down in New England. However, they seemed to be as thoroughly at home in New England as on Puget Sound or in Alaska, it making little difference to them where they work so long as there is work to do.

It was with difficulty that we tore ourselves away from these pleasant and Friendly associations which we were compelled to do on Tuesday evening, June 28. Going over to Fall River, we took the night boat, "Providence," for New York, having a pleasant twilight ride out of Narragansett Bay and on into Long Island Sound. On Wednesday afternoon, by previous arrangement, we met and had service with New York and Brooklyn Friends in New York Quarterly Meeting where again we were privileged to meet Friends, old and new, some of whom we had so recently met at New York Yearly Meeting at Glens Falls.

New England Friends in Annual Session

A Comprehensive Review

In Providence, Sixth day afternoon, the 24th of Sixth Month, the Yearly Meeting of Friends for New England gathered in 267th annual session, the eldest among American Yearly Meetings. "This green, favored island, so fresh and sea-blown" and the elms and lawns of Moses Brown School seemed never so beautiful as this year when Friends assembled in unusually large numbers.

For special reason the usual calendar had to be compressed into five days, including First day, and much depended upon Lindley M. Binford, the presiding clerk. His poise, his skillful handling of business, his tact in taking the sense of the meeting in the time-honored way carried through with such success that rarely were the sessions permitted to exceed the appointed hours.

Familiar faces were missed, for death has reaped with unsparing hand, and illness and age detained some at home. Daniel C. Maxfield was especially mourned. It scarce seemed Yearly Meeting without his genial smiling countenance, his friendly handshake, his careful attention to every detail of business and committee duty. For decades he had served as clerk of the school committee and in other important stations, and in the long ago he had been a much respected teacher at the School. He was an ever dependable philosopher and guide.

There appeared a dearth of visiting ministry when the credentials were called for at the opening business session and only one was on the Clerk's desk. But the quality and character compensated in large measure, and as the Meeting proceeded other guests came to add to our feast. Frederick B. Sainty brought the approbation of Tottenham Monthly Meeting and Middlesex Quarterly Meeting conveyed in a Minute of the Meeting for Sufferings of London Yearly Meeting. From sessions of New York Yearly Meeting on Seventh day evening came Walter C. Woodward and B. Willis Beede together with Frederick J. Libby, always welcome visitors and always with a

message. Our own Wilbur K. and Elizabeth F. Thomas with their family joined us in the opening session and stayed through, making most helpful contributions to many departments. Wilbur Thomas conducted the Bible School on First day morning in the capacity of superintendent, a position which he so long and acceptably held in our Yearly Meeting. Grace M. Elliott of Iowa was greeted cordially as she with her family stopped on their way to a new field of service in Bolton, Massachusetts.

The Meeting on Ministry and Oversight had its accustomed place on Sixth day afternoon. James A. Coney, who came to us from England but two years ago, expressed his concern that individual Friends should feel that God is calling them to Christian service, not necessarily whole-time but at least part-time. Ours should be a vocational religion, practised wherever God has placed us. Open discussion followed, and the subject was continued in the evening conference at which messages were given by Charles N. Replogle, Field Secretary, and Frederick B. Sainty, together with D. Elton Trueblood and others of our own workers. Frederick Sainty spoke of the leaven of the Kingdom, the work of the Spirit in the heart, permeating like yeast. He urged those who undertook to share the burden of leadership in meetings to remember that true ministry must ever arise from the deepest feelings. Neither flights of oratory nor wide theological training are essentials. Heart experience is essential. He stressed the necessity of waiting to hear the voice of the Spirit and not to run before our Guide. If one feels the call to preach, meetings should see to it that there is a chance for the exercise of the gift. It is indispensable to have an "open" ministry. Charles Replogle felt there was a great need for Friends to know the way themselves before attempting to direct others.

Epistles are invariably good reading, more especially when they come from foreign shores. The letter sent from Friends in Palestine and Syria, in second annual united assembly at Ram Allah, Fourth Month 15 to 17, came with added interest "as this date marks the sixtieth anniversary of the granting by your Yearly Meeting the Minute to Eli and Sybil Jones to visit this country." The London General Epistle and the two from Dublin Yearly Meeting (the 1926 letter having been received subsequent to last year's session) were of more than usual excellence in their masterly grasp of the world situation and the mission of the Society. The beauty of the London letter, its precision, its accurate analyses, combined with an inner spiritual appeal tingling in every line, elicited warm admiration. As in many years past there came epistolary communications from other American Yearly Meetings in addition to those numbered in the Five Years Meeting and replies were directed sent to every Yearly Meeting on this Continent bearing the name of Friends. Thus gradually do we seek to increase the spirit of mutual understanding and goodwill, to help each organized body of the Society of Friends to cultivate more systematically and thoroughly its own particular field, to stimulate in all a deeper spirituality, and to encourage a more active spread of the manifold phases of the message of God's love as revealed in Jesus Christ.

Walter C. Woodward brought to our Second day evening session a statesmanlike survey of State of Society throughout the country. The shortcomings of meetings for worship, west and east, he discussed so frankly as to captivate his hearers, and his earnest, well-reasoned appeal to lay aside pride of opinion and examine afresh the foundations of Quakerism in the light of present-day needs met with very cordial response. There was general remark that Walter C. Woodward's paper ought to be made available in print, so deftly had he handled a subject at once pertinent and delicate. This stimulating discussion the day before the spiritual condition of the church was to be considered provided an excellent background for reports of local situations as they are in New England.

Three of the eight business sessions are each year devoted to State of Society, analyzed and interpreted by the Evangelistic and Church Extension Committee, the Committee on Religious Education, and in the accounts sent in from the Meetings on Ministry and Oversight. This day was one of genuine heartsearching, as our mistakes, our weaknesses, our failures were pointed out and our unused opportunities revealed. Encouragements there were too in the gradual building-up of certain meetings under faithful self-sacrificing ministry and in the broad vision of possibilities for future usefulness shown by our new Field Secretary, Charles Replogle, who with Mae Replogle has now for almost a year been exploring the New England field.

Acting on a suggestion in the Foreign Missionary Committee's report, Friends decided to send each month one-twelfth of the $13,000 pledged to the United Budget, authorizing the Yearly Meeting treasurer to borrow in amounts necessary to complete the pledge.

The American Friends Board of Foreign Missions report was brought by B. Willis Beede, who contented himself at this time with brief explanatory remarks, reserving for the public evening meeting his extended and eloquent appeal for enlistment of all our powers in furthering the spread of the Gospel in less favored lands. Harold Ballysingh was introduced and his message likewise followed at the evening assembly. The younger members of the Yearly Meeting were delighted to have in their midst this bright consecrated East Indian youth, now on his way from graduation at Earlham College to work with Montclair E. Hoffman in Jamaica.

For several decades there has been marked interest in this Yearly Meeting in the subject of international peace. Friends of New England have had many messengers of this gospel of goodwill among the nations, not the least active of them being Benjamin F. Trueblood, who during his long years of residence in these limits kept Friends wide awake and astir in practical efforts to a definite end. Then came the war, and the youth of another generation awoke with a start to find what Quaker peace testimony really meant in this day and time. The Lord never left Himself without witnesses to this essential testimony which has been emphasized by Friends throughout their history. During this yearly gathering, it was heartening to see the youth movement directing some of its energy in these channels. There ran through the week a golden thread of internationalism, and rarely was there a session in which some note was not sounded or some definite proposal made. For the nations still wait for "the holier triumphs yet to come."

The field beckoning at home and abroad was dwelt upon by representatives of the American Friends Service Committee on Seventh day evening. Dr. Stephen Rushmore, residing near Boston, but still retaining membership with the other branch of Friends in Baltimore, pleaded for a union of effort among all bodies of Friends for active public testimony to those beliefs on which all shades of Quaker opinion could unite. The gathering listened with wrapt attention while Frederick B. Sainty told of individual Friends testimonies in war-time England; his own deep concern lest Friends there should not "face up" the crisis made our American difficulties seem hardly to be mentioned the same day. O. Benjamin Gerig gave instances where local anti-war sentiment needed only to be organized, and Wilbur K. Thomas stirred his audience to a new interest in the best Quaker ideals of service.

The following evening the Board of Young Friends Activities gave Frederick J. the Libby free rein for his rousing "appeal for the Conscription" of a peace soldiery in the great war against war. A memorandum originating with young men of Amherst College was discussed in open meeting, referred for consideration to a specially named committee, brought back in briefer form suggested by the Young Friends Board and finally adopted by the Yearly Meeting for transmission to subordinate meetings. A resolution endorsing the Briand treaty and commending governmental efforts toward closer international relations was signed and sent on behalf of the Meeting to the President of the United States, to Secretary Kellogg, to Senator Borah, and to the United States Senators from Massachusetts.

The Peace and Service Committee's report was laid before the Meeting by Thomas Wood, who introduced as speaker on the "Approaching Success of World Peace" Rev. William M. Macnair, a Congregational minister from Cambridge, Massachusetts. Following this discourse, Charles W. Johnson of Springfield, Massachusetts, illustrated by a simple and striking experiment with chemicals the contagion of hate and the con-

quering power of love; then with a series of posters and legends he showed how battleships may be destroyed by friendship.

Work among Freedmen of the south claimed attention during the crowded hours, and there was shown a desire to help forward every endeavor for better racial understanding and for uplift of all races together as children of the same Father who "hath made of one blood all nations of men."

When the statement from the Committee on Western Indians was brought before the Yearly Meeting there was feeling expression of sorrow over the recent death of the secretary of the committee, Georgia Birdsall Wood, who to the close of her life maintained her active interest in work among American Indians. The reading of the Associated Executive Committee's report was followed by Mary Hill Binford's appeal for more generous support of the needy fields under the care of the Home Mission Board. Walter C. Woodward spoke to these reports, urging us to strengthen the hands of all who are so bravely continuing the "friendly adventure" begun by the seventeenth century Quaker pioneers.

In one session Rev. E. Tallmadge Root, executive secretary of the Massachusetts Federation of Churches, pointed out the growing willingness of the churches to unite in their efforts to bring in the Kingdom of God, while at another R. P. Hutton, superintendent of the Rhode Island Anti-Saloon League, pleaded for the active interest of religious people in the enforcement of prohibition, in his opinion the supreme civic task of this generation.

Second day morning was largely devoted to educational work in three schools under Yearly Meeting direction. Moses Brown School presented the 108th annual report and embodied with it a statement covering the second year of Lincoln School, now accommodating the girls who in co-educational days attended Moses Brown. A new gymnasium at Lincoln School is one of the recent achievements. Oak Grove Seminary, too, has enjoyed a successful year as an exclusively girls' school and answers to very evident needs in the State of Maine.

A spontaneous outburst of generosity came when the Clerks read the 22d annual report of the Board of Care and Relief. Pledges and cash contributions in the amount of $500.25 were taken in the face of the Meeting for the immediate benefit of Huntington Home, maintained in Amesbury, Massachusetts. To aged Friends of the Yearly Meeting the benefits are innumerable; provision is made for cheery and comfortable living at moderate cost. The loving personal care given by Cynthia H. Haviland as matron to every member of the Home family is warmly appreciated. Earnest effort is being made to add substantially to the small endowment.

A Bible School demonstration has come to be a fixture for First day afternoon, different schools in turn furnishing the program. This year Worcester gave an unusually stimulating exhibition of a school in action. About thirty-five Juniors were brought across country and after the superintendent, Francis J. W. Wheeler, had given an introductory talk and the superintendent of the Senior department had told of her departmental organization and plans, Winnifred A. Barrett led the march to the platform, the seating being arranged so that the children faced the side of the room and not the audience. Mrs. Barrett then conducted a Sunday School hour exactly as at home with quiet worship music, individual prayers from the children, Scripture responses, questions and answers, and the genuineness with which the whole program was conducted touched everyone present and brought tears to the eyes of many. So near to the Master are these litle ones, and their approach to Him so real and expectant.

Rufus M. Jones's Bible Half-hour had been looked forward to with eager expectancy, and it was with keen disappointment that Friends learned he had not sufficiently recovered from his recent illness. A happy thought led the Gospel Service Committee to substitute different speakers for each day. Thomas J. Battey, our beloved veteran teacher, whose eighty-five years only add to his store of wisdom and vitality in the study of the Word, gave a stimulating talk on the first of these occasions. The leader's chair on Second and Third days was taken by B. Willis Beede. He drew on his wide experience to illustrate elemental truths of the Gospel; and the concluding half-hour, directly following the close of Yearly Meeting, was singularly blessed by the ministration of Frederick B. Sainty. Under his spiritual touch hearts were bowed in adoration of the Most High.

Morning devotional exercises prepared the way for the business sessions, and on First day there were meetings for teaching ministry and worship at 10:30 and at 2 o'clock.

Rufus M. Jones, Lindley M. Binford, Wilbur K. Thomas, Oscar G. Mostrom, Frances E. Wheeler, Lyra T. Wolkins, Charles N. Replogle, Thomas J. Battey, and Alfred T. Ware were appointed delegates to the approaching Five Years Meeting, and the alternates, in the order named, are Bertha V. Smith, Ellen A. Winslow, Charles H. White, Elam Henderson, and Ruth F. Pitman.

As the Meeting settled into silence before the reading of the closing Minute, into every heart there must have come glimpses of what God has for us to accomplish and a deep desire to share His purpose. In the final words of the London Epistle, we felt that "During this Yearly Meeting we have seen something more of what we ought to be and do—we have seen the dawning of a new dedication for our Society and for every member of it. May there come that revealing which is born of devotion, that courage which comes of losing our selfhood in the living Christ."

Immediate success is a poor and disappointing foundation upon which to build for eternity.

FRIENDS SERVICE NEWS

Mr. Hasegawa's contribution to the work and life of the Service Committee this past winter had been so marked that the Interracial Section felt it would be fitting to give him a farewell dinner. This was held at Philadelphia just prior to his departure. Raymond Bye presided at the dinner, at which thirty-five Friends were present. Henry Tatnall Brown, Florence P. Yarnall, William B. Harvey and Wilbur K. Thomas expressed the appreciation of the Service Committee to Mr. Hasegawa for his fine cooperation and understanding spirit. Mr. Hasegawa responded in his own unique style, giving with humor and a real analytical power his outstanding impressions of Philadelphia, New York, Boston, Baltimore and Washington. Again he impressed Friends with his great desire to translate into the lives of the Japanese his experiences of fellowship and kindliness which he believes have been his in such a large measure during his stay in America. His desire to draw Japan and America toward one another will dominate all of his actions after his return and the fact that he has had such a clear evidence of American goodwill will only strengthen his influence.

On his way to the coast Mr. Hasegawa visited the Meetings in and near Richmond. He had a week in California, and Passmore Elkinton wrote that he had been to the steamer to bid him Godspeed as he sailed out of San Francisco harbor.

It is with real satisfaction that we review Mr. Hasegawa's work this year. The Japanese Fellowship Student was an experiment this year, and there is no doubt that Mr. Hasegawa has more than fulfilled the expectations of the Committee. By his humor, his tolerance, his sympathy, he has broken down barriers, and built a bridge of understanding from Japan to America in the hearts of many. He has taken from the minds of many prejudices and intolerance, and has left in their stead a keen desire to know and to understand the Japanese. In truth he has been an ambassador of goodwill and the scope of his future work in Japan is limitless.

J. Claud Clark, an Associate General Secretary of the Y. M. C. A. of Shanghai, writes from Shanghai, May 19, that in spite of all the trouble there they have not had any trouble in the Model Village. The houses are all full and the people are very busy. He says "If we had more houses they would be taken at once by needy families. We have just completed a deep well that supplies the villages with good, clean water." Mr. Clark will be in the United States this summer and next winter.

If you never commune with God you find that you move in a narrower circle, with a lot of bright experience missed, and live a much less radiant life.

—JOHN WILLIAM GRAHAM.

International C. E. Convention

BY ELIZABETH MARSH

Hundreds of things might be told about the Christian Endeavor Convention held at Cleveland, July 2 to 7, and probably few persons would report the same things in giving a summary of it. This will be a brief survey of the impressions of one who attended such a convention for the first time, and one who approached it with some dubiousness as to the deep and lasting value of such gatherings. Going with a determination to be open to conviction as to their value, I came away convinced that there is much indeed that is very worth while in such a convention. Looking on casually from the outside, one sees so much of color and motion; hears so much of noise and confusion; and feels that altogether there is so much appeal made to the emotions of impressionable teen age young people, that one wonders how much of fundamental good and lasting help can be derived from such occasions.

But I wish you might all have stood with me during the parade, when it was estimated that between 18,000 and 20,000 persons passed before the reviewing stand. There may be much that is superficial, and some detrimental features about such a parade, but one's heart thrilled as he thanked God for the underlying motive that brought such a group together. Truly we felt that earnest purpose and desire for Christian living burned in the hearts of the marchers.

Many things contributed toward making the Convention what it was. To handle such a mass of visitors without confusion; to get them transported promptly from place to place; to give attention to the individual needs of each delegate; to make life altogether comfortable and pleasant for several thousand strangers in a large city, is not an easy thing to do, but Cleveland did it. At every street corner we found faithful, friendly, blue-coated traffic officers to watch for our safety, and not once did we see them lose temper. Courtesy and a kindly attitude met us on every hand from officers, street car and bus drivers, waitresses and waiters, hotel employees and business men.

Then there was the actual physical equipment for our comfort and convenience. Most of the hotels, the City Hall and the Public Auditorium of Cleveland are located within a short distance of each other. The majority of the sessions were held in the two magnificent buildings, Euclid Avenue Baptist church and the Auditorium. Space does not permit of an ample description of these two buildings, but suffice it to say they are both beautiful and large. In the basement of the latter were located the dozens of booths exhibiting work from different departments of C. E. work, and from many nations and denominations.

A beautiful feature of the week was the service of the city Girl Reserve organization of the Y. W. C. A. Every day we found these bright-faced, friendly blue and white clad girls on duty as ushers, and not a little of the success of handling the crowds in the Auditorium was due to their efficient help. Another pleasing feature was the music given at almost every session by the "Trumpeters," three clean-cut, always-alert lads from New York. The three thousand voice choir under the direction of L. George Dibble provided splendid music.

And last but not least there were the speakers and leaders—and what a lot there were! From the Quiet Hour service at eight in the morning, led by William Hiram Foulkes, Vice Chairman of the United Society of C. E., we went to Conferences at the Auditorium. Two fifty minute periods were given for conferences, and we had a choice of about twelve groups we might join, each group taking up a different subject. At eleven we united in mass meeting in the Auditorium hall for special addresses or programs, after which we entered into one of the most interesting hours of the whole day—the Radio Hour. The inspiring young president of the United Society, Daniel A. Poling, brought a message and answered questions put to him by delegates during the hour. Luncheons for various groups were a feature of the lunch hour, while the parade, denominational and state delegation meetings occupied most of the afternoons. Evening sessions were addressed by outstanding leaders in various fields of activity.

The theme of the Convention, "Personal Acceptance of and Allegiance to Jesus Christ," developed around the general subject of world peace. Practically every speaker in the mass sessions dwelt on some phase of the peace question or on law enforcement. Fred B. Smith, Mabel Walker Willebrandt, A. Ray Petty, Raymond Robbins, Governor Vic Donahey, Robert E. Speer and Will Alexander were a few of the many who brought stirring messages. When anywhere from two to five addresses were given us in one session, and there were four sessions a day, it is true that we may not have grasped *all* that was said! Perhaps my chief criticism of the program would be that in the first place, it was entirely too crowded, and secondly, it was addressed too much to the mature element of the delegation rather than to the youth. World peace was undoubtedly the key note of the Convention. While no speaker took an absolute pacifist stand, several declared their belief in practically everything that a pacifist stands for except that they would refuse to fight again.

The entire convention was characterized by an atmosphere of friendliness and good fellowship. A typical illustration of the attitude of everyone was the expression in a letter which Daniel Poling received from the waitresses in a big, much patronized restaurant. The girls had been so appreciative of the consideration of hurried, tired delegates, when they, too, were tired and overworked that they wrote a letter of gratitude. Happy comradeship, a deep seriousness of purpose and an eagerness to find more adequate Christian life characterized the six days, and whatever the disadvantages of a "cut and dried" program, undoubtedly hundreds of young people left Cleveland with widened spiritual horizons and deeper consecration for Christian living.

And now a word concerning the Friends meeting on Tuesday, when the Convention was given over to Denominational meetings. It was a happy occasion indeed when about seventy of us Friends came together at the city Y. M. C. A. and were welcomed most cordially by the pastor of the local First Friends church, Homer L. Cox. The Cleveland Friends had done everything possible to make us visitors welcome and comfortable, and would have entertained us at the church had not so many of them been working at the Auditorium. There were six Yearly Meetings represented. Two state C. E. Presidents, Raymond Booth of Indiana and Howard Cope of Iowa, the president of Kansas Yearly Meeting C. E. Union, Murray Haworth, and Will Reagan, who was one of the Convention leaders, were all there. Oscar Battin, the pastor at Vera, Oklahoma, started us off enthusiastically by leading us in a song service. There was entirely too little time to go into much discussion of the C. E. work as is carried on among Friends, but we did have a good exchange of accounts of what is being done in the different Yearly Meetings, and the conviction was expressed by those present that the C. E. program is so elastic that it can be adjusted to the needs of almost any group, and that it gives a much desired interdenominational contact. The need for a full-time Young Friends worker in each Yearly Meeting was emphasized.

At about six o'clock, after a social half hour, we had a fellowship supper together with an impromptu toast program, and finished in time to get back to the Auditorium in time for the evening session. It was such a pleasant and profitable half day that we tried to arrange for another get-together, but the convention program was so full from early morning until late at night that it seemed impossible.

If we so present Christ that men may see him as he is, he will draw all men unto himself.

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Western Young Friends Conference

Theme: "Answering the Call of the Church"

The third annual conference of the young people of Western Yearly Meeting was held at Danville, Indiana, June 30th and July 1st, 2nd and 3rd, 1927, with one hundred sixty-four visiting delegates registered.

The opening address was given by Russell Rees of Economy, Indiana, who declared that those chosen to carry on the work of the church would be those who thought constructively concerning themselves, their neighbors and their God.

Friday morning was utilized effectively by Edmund T. Albertson in a training class. He stated that we need an emotional religion as well as an intelligent religion. We must have a religion that makes us love God and our fellows. After the discussion the four-fold contribution to the church was discussed. The Social by Claramary Newsom, Elizabethtown, Indiana; The Mental by Lois Vaught, Chicago, Illinois; The Material by T. Hadley Haworth, Danville, Indiana; and The Spiritual by Joe Hanner, Bloomingdale, Indiana. In the afternoon another training course was conducted by Mr. Albertson. The purpose was to instruct young people how to do church work and the tools needed to do this work. He emphasized the importance of not trying to make radical changes all at once but to take the tools already in the church and use them. After intermission Richard Newby led a discussion on The Why and How of Organized Friends Meetings. At night, Elden H. Mills gave a stirring address in which he said that one of the greatest challenges before the Society of Friends is to live as though love is the only thing.

Saturday morning, Gail Freeman of Greentown, Indiana, urged that we dedicate our lives to Christian service. This involves prayer and participation in services for worship but most of all it involves service to our fellowmen. The Bible Hour, led by W. Glenn Roberts, West Newton, Indiana, was both educational and inspirational. In the evening the entire conference motored to Mill Creek where they enjoyed games. The recreational periods were a part of each day's program and were conducted by Lois Shirley of Amo, Indiana. In the vesper service led by David Day, the musical director of the conference, and Orval Cox, the entire group was made to feel deeply the urgent need for an answer to the call of the church.

Sunday morning the conference was held in the Assembly Room of the Hendricks County court house. Here Abbie Davidson of Cayuga, Indiana, spoke on the subject, What Youth Expects of Adults, and Charles L. Coffin of Bloomingdale, Indiana, on What the Adults Expect of Youth. After discussion and adjournment, the conference went as a body to the Friends Church of Danville where the regular church services were held. The Conference sermon was delivered by Edward M. Woodard of Vermilion Grove, Illinois.

The address Sunday afternoon was given by President David M. Edwards of Earlham College. While not minimizing in any way the call of the church, he declared that the call of God was more important. He stated that the two were by no means identical and that God accomplishes his purpose by bringing prepared men and prepared tasks together. Christ came into the world not only to live and teach but also to *die* and the tasks of God require not only sacrifice but a willingness to pay the supreme sacrifice. In order to do God's task men must give attention to the preparation for God's call. In this preparation a man must not only be born, but be born again. His deceit must be transformed to dependence, his irrreverence to reverence, his selfishness to unselfishness and he must establish a personal relationship with God. Dr. Edwards also stated that this is an easily exploited world and that now is the time to propagate the kingdom of God and in order to carry on this work, prepared men and women are needed.

The climax of the entire conference was held at the Hendricks County Court House on Sunday evening in a great mass meeting with Thomas Que Harrison as speaker. He is a World War veteran, a divinity student, and an international authority on world peace. He spoke on the topic, Peace, a Challenge to the Heroic. Mr. Harrison said that all want peace. He recognizes the fact that the militarists claim they are working for the protection of the home and family. The Christians make the same claim. Then bursting into an eloquence of enthusiasm that held the strict attention of every member of the audience, he quoted that those who take up the sword shall perish by the sword and cited instance after instance in history to show the truth of this statement. Persia, Greece, Rome, Napoleonic France, Germany and all the rest perished by the sword after having had wealth, power and fame. After travel in many countries, after talks with many German ex-soldiers and after sitting in conferences with more than twenty nations represented he not only came to the conclusion that the method of love is superior to violence in settling disputes but that the very life of America depends upon a policy of love, for even if America armed herself to be as strong as one-half the world, the whole world would rise to crush her as it did Greece, Rome, France and Germany. It is not our country that needs defending but our country's policies. America is great because she is good, and if America ceases to be good, she will cease to be great.

The Resolutions Committee, composed of David Day, Carey S. Farr, Helen Hester, Arnold Vaught and Esther Hadley, submitted a list of resolutions that were heartily adopted from which the following are selected:

As Young Friends we wish to express our highest esteem for the Friends Church and its foundation principles. We will endeavor to show our loyalty by worshipful attendance of *all* meetings so that we may understand our organization, and work naturally into service as the opportunities are afforded us. We want to express a fuller determination to heed carefully the call of the Lord and of the Church, to be faithful in the ministry, in the work of religious education, and to dedicate our lives to personal and concerted evangelism. We advocate and pledge our hearty support to the united program of the church, to cooperate with all policies endorsed by Western Yearly Meeting.

Recognizing the attitude of our forefathers toward war and the gross evils which lie in its wake, we wish to accept anew the challenge of Peace, and to remain true to our convictions, and the principles which have made possible the founding of our Church. We will strive to promote the right international and inter-racial relations, as exemplified by the teachings of Jesus. And realizing more fully than ever before the vital need for an active prohibition policy, we, as law abiding citizens of the United States, and especially of Indiana and Illinois do heartily endorse our constitutional provision concerning prohibition. We will support the 18th amendment and definitely uphold all similar laws of our Government. And further realizing that fleshly lusts do war against the soul, we believe that it is of vital importance that we take an individual responsibility in our moral conduct. Therefore, we approve, advocate, and agree to sponsor a high standard of social purity in private and public life.

As grateful citizens of our country, wishing to express our appreciation for the freedom and liberty given us as individuals, we desire to promote a rightful commemoration of all national and historical anniversaries of our nation. And as a representation of the Young People of Western Yearly Meeting, we commend and endorse most heartily the action of the Committee of the Indiana Council of Religious Education in declining to make an exhibit at the state fair, because of the lack of the right observance of the Sabbath Day.

T. HADLEY HAWORTH.

Danville, Indiana.

NOTICE

Married man 35, a Penn College graduate with teaching and preaching experience, desires an opportunity for service. Write A. B., care of THE AMERICAN FRIEND.

A Pilgrimage of Young Friends to Quaker Haven

Old Adam has been living in his cabin at the edge of Dewart Lake for twenty years. He has lived a hermit's life, making an occasional trip to Webster for supplies. The squirrels and mosquitoes have furnished company to the old man when he was not too busily occupied fishing or chasing away unprincipled trespassers who seemed bent on destroying property. He might, if he wished, call himself "Official caretaker of Quaker Haven."

On Wednesday, June 29, the girls who were responsible for providing food and preparing comfortable quarters for the Young Friends of Indiana Yearly Meeting arrived at Quaker Haven. Because Memorial Lodge, which is now being constructed, was not finished, those energetic young women summoned Old Adam to assist them in converting the chapel into a temporary kitchen and official headquarters. These activities were as novel to Adam as the presence of companions was delightful. Such racing about, waving of hands, and excited talking he did as he tried to do their commands and requests.

Did he like his new neighbors? Indeed he was "Johnny-on-the-spot" thenceforth to the utter neglect of his cabin for nearly a whole week. He was right there to see the cooks—Mildred Stubbs, Pauline Ratliff, and Mildred White—greet the others in order as they came: President of the Young Friends of Indiana Yearly Meeting, Leslie Shaffer; Camp Mother, Gertrude Hinshaw; President of the Board of Directors of Quaker Haven Association, Aaron Napier and others from New Castle; Recreation Directors, William Webb, George and Elsa Peacock. All these acted as hosts and hostesses in welcoming the big bus-load from Spiceland and Charlottesville at 6 o'clock on Friday, and Rebecca Kimbrough and two companions late Friday night. Still more rolled in the next day and the next until it seemed as if every Quaker center had sent a delegation. Those represented were: Carthage, Spiceland, Centerville, Lewisville, Marion, New Castle, Kennard, Fairmount, Jonesboro, Converse, Indianapolis, Amboy, Greenfield, Kokomo, from Indiana; Cassopolis, Michigan; and West Milton and Van Wert, Ohio. One hundred sixty-seven registered, and several came who did not register.

Quaker Haven is situated on the bluffs east of Dewart Lake in an attractive oak grove. Groups of tents were scattered through the grove in readiness for their occupants.

A regular schedule was followed each day. Grandpa Duncan sounded the rising gong by pounding on a suspended plowshare with a hammer at 6:00 A. M. Everybody then rushed out for boating or swimming. This was followed by morning devotion at 7:15, and breakfast at 7:45. Classes met at 9:15. These were led by Mildred White, Gertrude Hinshaw and William Smith. A mass meeting was held at 10:15 each day. Swimming and rowing from 11 to 12 was followed by a generous dinner served cafeteria style from the kitchen. The afternoon was given over to recreation with camp or picnic supper at 6:00 P. M. At sunset everybody gathered on the slope of the hill facing the lake where impressive vesper services were held. The beauty of the lake and the lovely moonlight lured many out for boating until 10:00 when taps were sounded.

Some of the prominent speakers at the meetings were Ward Applegate of Centerville, Indiana; E. T. Albertson, Secretary Indiana Council of Religious Education; Leslie Shaffer, George Peacock and William Webb of Richmond, Indiana.

An information tent and traveling Friends Library which was in charge of Mabel Martin of Lewisville, attracted many callers each day.

On Monday the mass meeting was held on the foundation of Memorial Lodge at the edge of Dewart Lake. This lodge is 30 by 60 feet with a sun-parlor 15 by 30 feet in dimension. The first floor of this lodge when completed is to be used for chapel and dining room, and the second as a dormitory. The kitchen will be in the basement. Young Friends were encouraged to work with a will to raise the $3000 necessary to complete the lodge. The officers of Indiana Young Friends who were chosen for the coming year were: Pauline Ratliff, president; George Peacock, first vice president; Everett Pearson, second vice president; Mabel Martin, librarian; Mabel Hodson, Little Young Friends secretary.

Everyone felt that this concluded a most profitable and pleasant vacation. Even poor old Adam after attending the last meeting was on hand to bid a reluctant farewell to the various delegations As he stood by the bus onto which the baggage of the Spiceland crowd was being loaded, he was in a very talkative, friendly mood. He was heard to declare, "I'm going to be one of you now. I'm going to join right in from now on. How I would'a liked to be in a crowd like this when I was young. You sure are a fine bunch," and then he concluded with a shake of his head, "But my, I'll be lonesome the rest of the summer now."

RIPPLES FROM DEWART

Spiceland or Bus. Where there's a Will (Smith) there's a way.

One life saver had Webb feet. There were two fowls, Peacocks.

We discovered that K. P. means Keep Pleasant.

Fire crackers at the crack of dawn.

Skeeter menu—Fat, lean or medium, meals at all hours—Sip and Bite.

Who put the pier in Napier?

Drop me a line on a lily pad.

We had only one White cook. The rest were colored. What color?

The Peroxide Blonds' hospital.

We beat the plowshare into a dinner bell.

Who felt *nettled* after that hike?

We saw Adam and the Garden but where was Eve?

Doc Hamilton's beard was discovered in the gravy Sun. A. M.

Can you paddle your *own* canoe now?

Goodnight Ladies.

OSKALOOSA HO!

With the Young Friends General Conference at Oskaloosa less than two weeks away, many delegates will be trying to decide which ones of the several courses offered to attend and what books to read in preparation. A number of the class leaders have sent in statements in regard to their classes, which will be of interest, not only to the delegates, but to the many other friends of the Conference.

Ralph Boring writes: "We will make a study of the purpose and reason for existence of the young peoples' group; a study of the local meeting—organization, membership, finance, fields of service, etc. and how we can fit each young person in just where he naturally belongs. The greatest emphasis will be placed upon programs and program making. An effort will be made to formulate from group discussion a suggested working program for the year.... I should like for those who are planning to take this work to read especially 'Leaders of Young People' by Frank Wade Smith."

George Collins' class is called "Christian Relations." "I plan," he says, "to have the group take up the following topics: the aspects of inter-racial injustice and inequality in America, the basis of prejudice, the truth or the falsity of the idea of white superiority, the question of social intermingling and amalgamation, the implication of Christian principles and practical steps for solution. I should like if possible to have each person read before the Conference 'Christianity and the Race Problem' by Oldham. (*Doran*, 15c).

Some of the "Problems of a Girl of 1927" involve "Our World, what shall we do with it? With what kind of people do you live? What are the wrong things in your world? The right things? Does the world today demand that a girl *do* or *be?* or both? Which is more essential? If possible read Margaret Eggleston's 'Womanhood in the Making' before you come to the Conference."

Ora Carrell says: "I am looking forward with much anticipation to the opportunity which I shall have of sitting down with a group of Young Friends at this Conference and of hearing them discuss frankly together, 'Why I am a Quaker.' We shall not only think of this in the present tense but shall think seriously of its future implications. Perhaps the theme of our class might be stated—'Why I Desire to Remain

a Quaker.' Instead of devoting our class discussion this year to the study of Friends History we shall, in the light of that history and the needs of the present generation, think very searchingly together of what it means to be a Quaker *today!* Do we know why we are Friends? Why do we remain Friends? What are the fundamental principles of our Society? What great messages have Friends shared with the world? In what fields of service do we as Friends most need to engage today? These are some of the searching questions which may very profitably be considered by the young people of our Society and which will doubtless occupy much of our thought together during the time of the coming Conference. As one means of preparation for these class discussions, I would suggest as much reading as possible during the next few weeks along the lines of Friends History, Biography, and Doctrine. In immediate preparation for the class, I would suggest that you bring your New Testament; one or more copies of Quaker books you have found helpful; a generous note-book; an open, searching mind; and a prayerful, obedient spirit."

WILMINGTON ACTIVITIES

The month of June was a busy school month in Wilmington, Ohio. An unusual number of high school seniors were members of the local meeting and a goodly number of the college graduates were either members or attenders, so that Wilmington Friends were much interested in the numerous activities incident to the closing of schools.

Both baccalaureate services were community union meetings. Other union meetings specially arranged were addressed by a Chautauqua lecturer, an Anti-Cigarette Alliance representative, and a young Ukranian minister. The regular Sunday evening union meetings have now begun for the summer, with the meeting in a different one of the five churches each week and a different pastor speaking. This year no previous announcement will be made as to speakers in order as much as possible to eliminate the personal element and concentrate on worship.

The Bible School gave its annual children's day program to a crowded house. It was prepared under the general leadership of Florence Hadley and the superintendents of the various departments. The school held its annual picnic at "Bunker Hill," the summer home of Erskine and Ethel Hayes.

The Cradle Roll Department one Sunday put on a special program, in charge of Georgiana Hudson, the superintendent. The Women's Missionary Society held their annual picnic at the summer camp of Dr. Frank A. Peelle. Some of the other groups and classes have also had special occasions.

It seems that every period brings the sadness of the death of one or more members, as has been true of the past two months, but at the same time there has been the joy of the weddings of three of our members and of the addition of sixteen new members among the young people, several of whom for the first time publicly indicated their surrender to Christ. These young people had met with the pastor in a series of studies in preparation for membership. Another group is now preparing for applications to the next monthly meeting.

Wilmington Friends hope there will be a large number of visitors at Yearly Meeting, August 15th to 21st. Those who plan to attend all or part of the week should write to Mrs. C. Grant Fairley, 321 East Locust St., Wilmington, who is chairman of the entertainment committee.

HAIL AND FAREWELL AT EVERETT

Frederic E. Carter, former pastor of the First Friends church of Everett, Wash., with Mrs. Carter and son Mills are soon to leave Everett where he has been pastor of the Everett church for the past four years. In their honor, a farewell party, and a reception to the new pastor, H. Millard Jones and Mrs. Jones, was held at the Friends church, Tuesday evening, June 28. A program of music and short addresses was enjoyed. Isaac N. Stanley, pastor of the Friends church, Seattle, expressed regrets of the Puget Sound Quarterly Meeting and Everett Monthly Meeting in losing their former pastor. With highest praise, he mentioned how pleasant had been the association with him. He then gave an address of welcome to the new pastor, H. Millard Jones.

Dr. Gunter, pastor of the First Presbyterian church of Everett, representing the Ministerial Association, spoke in highest terms of Fred Carter's fellowship, fidelity, and faith. He also welcomed Millard Jones to Everett and to the Ministerial Association.

H. Millard Jones of Wilmington, Ohio, who has come to the Everett pastorate, in response to the welcome given him, asserted that he intends to preach the Gospel. In acknowledgment of the praise voiced in his behalf, Mr. Carter gave a short talk. He spoke of his love for the people he is leaving, and that he feels he is going away loved. Music both vocal and instrumental was rendered by members of the Everett church.

Carthage Church Vacation School

Carthage, Indiana, Church Vacation Bible School closed Sunday night, June 26. It was the most successful three weeks enterprise with children ever witnessed in Carthage. Sunday night the church was crowded, and the general expression was "How did they learn so much of the Bible in such a short time." It was the first school held in Carthage and the opinion from the large audience that saw the resume was: "it has been well worth while and we trust that Carthage will have one annually." It was a decided success, spiritually, numerically and financially. From the school three children requested to be taken into the church as Associate members. The total cost of the school was 25.50, and money donated amounted to $36.30. The enrollment was 70 with an average attendance for first week of 66, second, 65, third, 68. These figures speak to the interest of the school. At the close of the service the pastor, F. C. Guyatt, spoke highly of the faithfulness and consecration of the teachers of whom all but one were members of the church. As an act of appreciation from the community a rising vote of thanks was given by the large audience to the teachers for their splendid work.

Four members of the C. E. left Friday morning to attend the conference at "Quaker Haven." Last Monday night the pastor concluded the Bible Study Course he has been conducting with the colored people of this community. The course began last November and met every Monday night. The Sabbath school is showing an increase of 40% over last year. W. O. Moore, the superintendent, has resigned. Communications for the Sabbath school should be addressed to Jesse Henley. A tennis court has been placed on the church campus for the members of the church. In the past month six new members joined the senior C. E. and the church orchestra made its first appearance.

CORRESPONDENCE AND COMMENT

These columns are open to expression of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

WOULD "OPEN UP" FIVE YEARS MEETING

Editor THE AMERICAN FRIEND:

I have noted with interest an appeal for a further democratizing of the Five Years Meeting which appeared recently in the Correspondence and Comment columns of THE AMERICAN FRIEND.

As now constituted, the Five Years Meeting is a delegate body composed of representatives chosen by the Yearly Meetings. The number chosen by each Yearly Meeting is determined by its membership. These delegates conduct the business of the Five Years Meeting and vote on all propositions which come before the body for action. Members of Boards and fraternal delegates are given the privilege of the floor, but are not permitted to vote.

Presumably this plan was put into operation in order to prevent the Yearly Meetings which might be located in close proximity to the place of holding the Five Years Meeting from outvoting the Yearly Meetings which, because of their geographic location, could not be largely represented in the sessions.

In the interests of a closer unity and a more perfect democracy, it seems to me that the time has come to open the business sessions of the Five Years Meeting to every Friend who may be able to attend. The present system of choosing delegates always results in some disappointment and heart burn. Often some of the ablest Friends are not included in the list of delegates. This is due in part to the desire to have every part of the Yearly Meeting represented. It is also due to the fact that the number of delegates to which a Yearly Meeting is entitled is often too small to include all who really should have a voice in determining the policies of the church.

As a means of making the Five Years Meeting more democratic, I suggest the following:

1. That delegates be chosen by the Yearly Meetings as at present.
2. That committees, i. e., nominating, business, etc., be chosen from the delegates to consider matters of business and report to the sessions of the Five Years Meeting as at present.
3. That every Friend within the Five Years Meeting in attendance upon the sessions be granted the right to participate in all discussions.
4. That, instead of putting questions to vote, the sense of the meeting be taken.
5. That, unless the body is well united on a proposition, action be deferred until a fuller unity can be realized.

If Friends are interested in this question may we not have a full and frank discussion of it through the columns of THE AMERICAN FRIEND in the hope that light may be shed on our pathway toward a richer fellowship?

B. WILLIS BEEDE.

OFFICIAL SILENCERS

Editor THE AMERICAN FRIEND:

Some very interesting things have been suggested editorially and otherwise about "Worship," "The Lost Radiance," and the question, "Do we go to Meeting or do we attend services?" On reading your reference to Gilbert Bowles' article in the Philadelphia *Friend* I wished you could have found room for it in full.

The same question was up for consideration in the recent California Yearly Meeting for Ministry and Oversight. How best to harmonize the "older or one type meeting for worship and the one developing the evangelistic pastoral and teaching type," and make them both practical in our day is the question. One Friend with large experience in presiding over Yearly Meeting sessions and other large meetings is convinced that "if we have open meetings we must have official silencers." We might stand an editorial on the subject.

WILLIAM P. SMITH.

Lindsay, Calif.

DAVID AND LINDBERGH

In the Des Moines *Register* for June 22, there appeared the following letter written by an Iowa Friend which we are sure will be of interest to our readers.

South English, Ia.—To the Editor: In Bible times, the boy, David, "ruddy and withal of a beautiful countenance and goodly to look upon," put into his bag five smooth stones out of the brook and went forth to meet Goliath of Gath.

The two great armies along the valley of Elah were amazed at his courage "and Saul said unto Abner, the captain of the host, 'Abner, who is this youth?' 'And Abner said, 'As thy soul liveth, O King, I cannot tell,' and the king said, 'Inquire thou who the stripling is.'"

In our own times, just the other day, a boy of courage, early one morning put seven sandwiches and a bottle of water into his plane and went forth to meet the Goliath of the air. The world caught its breath and cried, "Who is this youth? Inquire thou who the stripling is."

At his victory, as with the other David, "The men of Israel and of Judah arose and shouted," and Paris poured out libations of wine before him—but he touched it not!

"Inquire thou who the stripling is."

He is young America—Dry America, mind you—a challenge to old Europe of what a country where liquor is outlawed, can produce. Paris, admiring, loved him as her own son—and as Jonathan the prince, "stripped himself of the robe that was upon him and gave it to David, and his garments even to his own sword and to his bow and to his girdle," so Europe rained down upon our boy from America gifts and frankincense and myrrh.

Likewise, as it is written of David, Young America "behaved himself wisely in all his ways and the Lord was with him; he was acceptable in the eyes of all the people as he went out and came in before them and he found grace in their eyes."

When he came home to America, as it was in the case of David, "They came out of all the cities of Israel, singing and dancing to meet him with tabrets, with joy, and with instruments of music."

As Saul, the king, offered honors to David, so America's president pinned upon him the Flying Cross, saying in substance the words of Saul, "Behold, I hath delight in thee and all my servants love thee." And our boy, so calm, so modest, seemed to say with David, "Seemeth it a light thing to be thus honored by the king, seeing that I am poor and lightly esteemed?"

Oh the spirit of the boy, the glory of the boy that prohibition America can produce.

ALICE HEALD MENDENHALL.

OBSERVE SILVER WEDDING

A hundred friends and relatives of Mr. and Mrs. Arthur Bewley assembled as a surprise party in their spacious home, 3733 Cedar Avenue, Long Beach, California, June 25, to celebrate the twenty-fifth anniversary of their wedding. A program was presented under the direction of Mrs. Anna Bruce and Mrs. W. J. Blount. Two solos were pleasingly rendered by Mrs. Joseph Reddick, with Mr. Reddick at the piano. A pianologue by Mae Benson, "An Old Sweetheart of Mine" by the Hoosier poet, James Whitcomb Riley, brought special pleasure to the hosts who were former residents of Fairmount, Indiana, where they were married. Mrs. Ella Veeder composed a poem in honor of the party.

Arthur Bewley and his family are prominent members and workers in the local First Friends Church. They enacted for their guests the Friends ceremony by which they were married twenty-five years ago. Two of the original witnesses, Mr. and Mrs. Charles Wiltze of Long Beach, were present and assisted in the ceremony. Charles S. White, the present pastor, made a fitting presentation of a chest of silver, the gift of love and best wishes from their many friends participating on this happy occasion. Their daughter, Helen Margaret, and their son Fred assisted in serving refreshments of ice cream and cake. Another son Thomas and his wife, recently married, had not returned from their trip to the mountains. The guests included seven who were present at the wedding in Indiana.

QUAKERDOM · AT · LARGE

Harriet W. Purdy of Minneapolis has been elected Business Manager of the Minnesota Summer School of Missions, an interdenominational women's state organization.

Mary Binford, who was graduated from Earlham College last year and who has been in the meantime a member of our Central Office Staff, will become identified soon with the staff of the Indiana State Library at Indianapolis.

Thomas R. and Lael Kelly of Richmond, Indiana, are spending an enjoyable summer in the foothills of the White Mountains at Tamworth, New Hampshire, where Thomas Kelly is preaching in the little Quaker meeting which is maintained during the summer months.

Amy Winslow, who has for several years been a member of the staff of the Indianapolis Public Library, has recently been promoted to the position of Assistant Librarian. With the head Librarian, Charles E. Rush, also a Friend, she is joint author of the popular book, "Modern Aladdins and Their Magic."

Last month, Lindley J. Cook received the degree of Bachelor of Divinity from the Chicago Theological Seminary, and his wife, Corona Rayle Cook, the degree of Master of Arts from the University of Chicago in the department of Religious Education. They are spending the summer with her parents in Spiceland, Indiana.

Ira C. Dawes, pastor of the First Friends Church, Detroit, Michigan, was recently elected vice president of the Detroit Inter-Church Athletic Association for the ensuing year. His picture with that of the other three new officers appeared with the announcement in the *Detroit Times*. The association has 173 teams enrolled in baseball, basketball, bowling, tennis and soft ball leagues. More than 2,000 players are involved.

Barclay L. and Esther C. Jones of Overbrook, Pennsylvania, are the happy possessors of a new daughter, born June 16. Her name is Hoylande Coffin. Esther Jones and her little family of three are spending the summer at home on China Lake, South China, Maine. Barclay Jones has sailed for England where he is visiting Friends Schools and in August will attend the Locarno Conference on Education, Locarno, Switzerland. He expects to return by September 1st.

Elias G. and Mary E. Minard, who somewhat recently celebrated their fiftieth wedding anniversary and who were kindly remembered by a message from New York Yearly Meeting on Ministry and Oversight at its sessions last month, are living at South Mountain Park, Binghampton, New York, on the estate of their daughter, Mrs. Charles M. Dickinson. The latter who is former President of the Federated Women's Clubs of New York State, has just left for Oxford, England, where by invitation of the University she is to take a summer course. She returns early in September and will go to Montreal where she has been invited to open the sessions of the American Women's Club of Canada.

The World Conference on Faith and Order to be held at Lausanne, Switzerland, next month, with five hundred representatives of more than one hundred nationwide self-governing churches assembled will have the following five well known Friends present: Joseph Wigham from Ireland; Lucy Gardner and Carl Heath from England; Alfred C. Garrett and Walter W. Haviland from America. Lucy Gardner writes: "There is one thing our beloved Society can do for the Conference, and that is during the whole time we can try to keep a quiet hold on the presence of God and so help to keep an atmosphere of mutual understanding, trust and unselfishness, in which alone great things can be accomplished."

In the World Outlook Section of *The Friend* (London) for July, under the title, The Impact of Civilizations, Shoran S. Singha mentions three distinct pieces of service that a Quaker could render to the future outlook of India. 1. The message of international friendship is sorely needed at this time of her national awakening. 2. The bearing of a Christian witness regarding the absurdity and futility of armed force. 3. The ministry of personal religion. "A rushing Englishman, always on the move, with so many things to do, cannot impress the Indian mystic or thinker. 'Thou art troubled about many things, but Mary hath chosen the better part.' It is this better part which Quakers can offer to a distracted India today."

NEWS OF OUR MEETINGS

Fairfield Quarterly Meeting of Wilmington Yearly Meeting will be held at Gillespieville, Ohio, Saturday, July 30. Gillespieville is six miles east of Chillicothe. The Meeting is located in the village of Gillespieville but goes by the name of Londonderry. For the first time the Quarterly Meeting is being held with the Londonderry Friends. An all-day Meeting is being planned for the Sunday following the Quarterly Meeting on Saturday. Ralph D. Perry is serving as pastor of the Londonderry and Valley Chapel Meetings.

We learn from the *Newberg Graphic* that Gervas A. Carey has accepted the call recently extended to him to become pastor of the Newberg, Oregon, meeting. He and his wife and daughter plan to drive from Traverse City, Michigan, to Oregon, leaving the latter part of this month.

Hesper Quarterly Meeting met at Prairie Center, Kansas, June 10-12, with the following visiting ministers present: M. F. Swafford, Yearly Meeting superintendent; Scott T. Clark, president of Haviland Bible School; John D. Mills of Friends University, Wichita; and Eugene Cundiff of Tonganoxie Quarterly Meeting. The meeting on Ministry and Oversight was well attended when M. F. Swafford gave a helpful message on Paul's charge to Timothy. Saturday morning Scott Clark spoke on the Joy of Christian Life and again in the evening on the Leading of the Holy Spirit. The business meeting was held in the afternoon when unity and brotherly love prevailed. Sunday morning, an interesting message to the Sunday-school at large was given by John S. Brown, president of the American Sunday-school Union. At the meeting for worship, M. F. Swafford spoke on the Power of the Holy Spirit. A message to the young people was given in the afternoon by J. D. Mills. Dinner was served each day on the grounds to a large company. A carload of delegates was present each day from Edgewood, a meeting more than sixty miles distant.

At the Friends Church, Marshalltown, Iowa, on Sunday afternoon, July 3, an unusually pleasing program was enjoyed by a large audience of lovers of good music. It was a song and reading recital, consisting of poems and songs, written and composed by Mrs. Mina Pemberton Blackledge, and was presented in her honor, by both local and out-of-town talent. At the close of the program the pastor, Howard W. Cope, voicing the wish of the audience, requested Mrs. Blackledge to come to the platform, and although a cripple and timid and retiring, she complied, and received the hearty applause of the appreciative audience. The program was so well received that a similar recital has been asked for, in the near future, at Union, and Bangor. The free will offering taken, paid all expenses, and at the request of Mrs. Blackledge, the balance was turned over to the missionary cause of the Friends Church, in which cause she has always been actively interested. Formerly a member of Marshalltown Church and C. E., but of late years, of Bangor Meeting, she is the author of many beautiful poems and hymns, which her friends have persuaded her to have published in book and sheet music form. Although in her youth, a singer, and always a

lover of music, she was ever too busy in the active work of the Church, S. S. and C. E. and in her home, with the housework on a large farm and caring for a growing family, to do any writing, and took it up only after her health failed, when it seemed to her the one way that she could still help to brighten other lives while often a Shut-in, herself.

After the meeting on Ministry and Oversight, July 29 next, at its usual place, Leesburg, Ohio, Fairfield Quarterly Meeting of Wilmington Yearly Meeting, for the first time in its history will convene, Saturday, July 30, at Londonderry meetinghouse—the only Friends meeting in Ross county, located at Gillespieville, Ohio, about forty-five miles east of Leesburg on the State route 26. It is hoped the usual attendance and interest will be maintained.—MADGE M. CRYDER, clerk of Londonderry Monthly Meeting.

Sunday Evening, July 10, the Bolton, Massachusetts, community had the pleasure of having a visit from Annabelle Fitzsimmons and Amy Sharpless from Mt. Holyoke College and Mary Roberts from Swarthmore College, who constitute one of the "caravans" sent out by the Friends Service Committee to speak on the subject of Peace. Each one of the speakers brought a very instructive and interesting message. It was a union service of Methodist, Congregational and Friends, young people and was held at the Friends Hall at Bolton. A cordial invitation was given them to come again. The Congregational minister invited them to his church for July 24. Another group will come for that meeting and will present pictures relative to Peace.

On arriving at Bolton, Massachusetts, to take up the pastoral leadership of the Friends' meeting, Grace M. Elliott, her husband Mel Elliott and their daughter, Elisabeth, found a hearty reception, the bungalow parsonage awaiting them all furnished, even to the fish chowder and strawberries and cream supper all ready for their consumption. A few evenings later, the Friends gave the new pastor and her family a lawn party and reception. Grace Elliott writes that they are much in love with the Bolton Friends and that the work there is very interesting.

The daily vacation church school conducted by the Friends at Muncie, Indiana, recently concluded its four weeks' session. There was an enrollment of seventy boys and girls under the following faculty—Flora T. Sayers, director; Virginia McComis, kindergarten; Lola Lewis, primary; Eleanor Christy, junior. A demonstration of their work was given in the church at the time of the mid-week meeting. An interesting feature was the presentation to Joseph A. Goddard of a quilt made by the girls. This was to be sent for use in the Mary H. Goddard cottage at Lyndale Home in Jamaica. To the pastor, Wm. J. Sayers, was given a box containing a sample of each kind of work accomplished in the different departments. At the last session Joseph A. Goddard presented each child with an eversharp pencil.

Spiceland, Indiana, observed Children's Day on the last Sunday evening in June. The meetinghouse was crowded for the occasion and everyone enjoyed the program of missionary readings, songs, and playlets given by the boys and girls. An offering of $9.74 was taken for the missionary budget. On Friday, July first, a bus load of twenty-one young people from this meeting went to the Indiana Yearly Meeting Young Friends Conference at Quaker Haven, returning Monday evening enthusiastic for carrying out many of the ideas received at the conference. The following week they organized a Christian Endeavor Society and made some plans for their future work. They want now to help boost Quaker Haven. Under the leadership of William O. Fox, pastor, twenty-two have joined the church in the last three months, mostly young people. There were almost one hundred children in the Daily Vacation Bible School for two weeks in June. The daily offerings of the children together with that of Commencement night amounted to more than eighteen dollars for missions.

CHICAGO MEETING NEWS

George Hawks and wife of New York monthly meeting stopped over on their way to California and were present in our meeting on May 29. They brought a minute from New York Monthly Meeting which was read in our meeting. George Hawks brought a splendid message on "Brotherhood."

Sunday, June 12, was observed as Suburban Day and also as Children's Day. In the early part of the morning meeting the children gave a program of music, readings and recitations. Lois S. Vaught welcomed the members of the Cradle Roll. Arnold B. Vaught brought a Children's Day message, speaking first to the children and then to the older folk about the children. In the afternoon, Marjorie Hill Allee read a very interesting history of Chicago Meeting which she, with the aid of William Henry Matchett, had compiled.

During the months of March, April and May the local Service Committee, W. Clyde Allee, chairman, sponsored a series of talks on international relations in the closing minutes of Sunday school. These were followed by discussion groups which met at the home of Dr. W. E. and Eunice K. Cary on the evenings of April 24 and May 29. Problems raised or suggested by the speakers were discussed.

The Ladies Social and Aid Society closed its work for the year, April 20, fourteen meetings having been held during the year. One quilt and seventy-nine garments were made and distributed among such worthy institutions as the following: Chicago Women's Shelter, Crippled Children's Home, Women's Protectorate, Children's Home and Aid Society, and the Indian Mission. Sums of money ranging from $5.50 to $25.00 were given to the Women's Protectorate, Maternity Hospital at Chalons, France, and the Protestant Delinquent Boy's Sunday School. The Women's Protectorate says, "In proportion to your membership you do more than any other church in Chicago."

The Missionary Society closed its year with a dinner and program at the church, June 17, having held nine meetings during the year with an average attendance of 13 members. Thirty-eight adults and 21 children have visited the meetings. The Society paid $159.00 on the Home and Foreign mission budget of the Five Years Meeting; boxes of clothing, toys, etc. were sent to missionaries in India, Oklahoma, and Tennessee. The leper pig grew fat with money for the leper colony at Carville, La., and the monthly collections reached the standards of other years.

On the evening of June 28 a Mothers' and Daughters' banquet was held at the church under the auspices of Mrs. Grace Winslow and the Woodcraft girls. Four men served dinner to about forty guests. A splendid program was given after the banquet. Several Woodcraft girls spent spring vacation at the camp in Deer Grove Forest Preserve.

Helen Andrews, Lois S. Vaught and Arnold B. Vaught attended the young people's conference of Western Yearly Meeting held at Danville, Indiana, June 30 to July 3.

Word has come recently of the marriage of Paul Coppock of our meeting and Gladys Black of Memphis, Tennessee. Both young people were graduated from Earlham College in June. They are making their home in Indianapolis, Indiana where Paul has a position as a reporter for the Indianapolis Post.

April 1, Mrs. Emma H. Hadley closed her work as Church Visitor, having served the meeting faithfully for two years and three months. In her ministrations she combined rare tact sound judgment and deep consecration.

WEST ELKTON AT WORK

Elk Friends Meeting is the oldest in Preble County, Ohio. During the winter of 1805-06, general services were held at Eli Cook's on the farm now owned and occupied by Susan Kenworthy Stubbs. Before this, meetings were held in private homes and in the open, with logs and haystacks serving as pulpits. A monthly meeting was established, December 2, 1809, which is now a part of Whitewater Quarterly Meeting and is known as Elk Monthly Meeting, being held at West Elkton about thirty miles south east of Richmond, Indiana.

The meeting is not large and the membership is much scattered. The Sunday-school held each week is thriving, and interesting meetings for worship are held both morning and evening every Sabbath. The pastor, James M. Swander, will soon begin his fourth year of work. He and his family are very much appreciated. The oldest son, Elvin, is superintendent of the Sunday-school and is principal of the consolidated public school for the community located here.

June was a busy month. On the 4th, ten members attended Quarterly Meeting at Richmond; the Social Workers, the women's auxiliary of the church, held their annual all-day meeting, on the 8th, at the home of the president, Louanna Roberts, with fifty-three present who enjoyed a sumptuous basket dinner at noon. Following the business session, a very interesting program was rendered. Delegates from the Sunday-school, on the 9th, attended the county S. S. Convention at Fair Haven. On the 12th, the Sunshine Class were entertained by their teacher, Naomi Branson, on the beautiful lawn at the home of Frank and Ruth Shafer. On the same evening the Men's and the Women's Bible Classes met in joint session at the home of Clifford and Clara Stubbs with thirty-two present. After transaction of business, ice cream and cake were served. The evening of the 19th, the township S. S. Convention was held in the church, the main speaker being Professor Coblentz, superintendent of the county public schools. Children's services were planned for the evening of the 26th when a splendid program was given by the children, followed by a film, "Nazareth, the Boyhood Home of Jesus." Both evenings the church was beautifully decorated with leaves and flowers.

EARLHAM COMMENCEMENT

The eightieth Commencement at Earlham College this year was an occasion of unusual interest. A class of eighty-four graduated.

The Joint Association meeting held at ten o'clock Sunday morning, June 12, was addressed by President Edwards, on the subject "Christian Efficiency."

The Baccalaureate Sermon was delivered by Dr. Charles Clayton Morrison, Editor of the *Christian Century*. His subject, "Religion and the Moral Mood of our Time," was well chosen, and the presentation of it was very timely. The message suited the development of higher education at the present time. The exercises were held out on the campus, and the weather being good the occasion was a delightful one in every way.

The Commencement Address on Monday was delivered by Josephus Daniels of Raleigh, North Carolina, Secretary of the Navy during the Wilson administration. Mr. Daniels' subject was "The Master Passion." His address was an appeal for universal peace, and a most practical presentation of how this could be achieved. Mr. Daniels is an orator of excellent abilities, understands this field of thought thoroughly, and is able to present an argument for peace which is convincing.

President Edwards made some interesting announcements in connection with the Commencement occasion. The new building, to cost when completed and furnished approximately $350,000, is financed to within $37,000 of the goal. This includes all movable furniture. During the year the endowment has been increased by $85,000. The Senior class made the gift of a fund amounting to $1,645, to be known as the Student Loan Fund of the Class of 1927. A number of other gifts by individuals were mentioned.

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THE CALL OF THE MOUNTAINS

On the night of July 5th, had you been at the Information desk at Broad Street Station, Philadelphia, you would have seen twelve most attractive girls with flowers on their shoulders, boxes of candy in their hands, "Boyfriends" near by and doting parents in the background. Had you looked in a number of different places almost simultaneously you might have seen Margaret E. Jones well known member of the American Friends Service Committee staff, as she talked, first to one parent and then to another, assuring them that their daughters would be safe, well and happy on their six weeks' western trip.

It is a marvelous six weeks that lie before this group. They go direct to Kananaskis Ranch, Alberta, Canada, from where they will take a trip to Banff and Lake Louise; also, they will take a few weeks' camping trip from Kananaskis Ranch on horseback all the time, accompanied by guides, and will follow trails to far-off mountains and to deep-blue lakes hidden from the ordinary traveler's eye. From Kananaskis they will go by way of Seattle to Mount Rainier National Park, where they will spend five days on horseback following the trails. The next beauty spot will be Glacier National Park; and because of the small dimensions of this park the group will do all its adventuring on foot. The party expects to arrive in Philadelphia about August 18th.

Margaret Jones knows and loves the West; and she believes that if one can live in its grandeur and beauty during the summer days one's life is deepened and there comes a grasp of spiritual realities which is bound to influence the days that follow. It is good to think of this small group following the far-flung horizons in search of joy, beauty, life!

STRAWBERRY FESTIVAL

A strawberry Festival was given by the "Girls Friendly Club" at the Lynn Silsbee St. Friends Church, July 7, 1927. The program of music, readings and song was enjoyed, after which strawberries, cream, cake and cookies were served. The room was very attractively decorated with silver leaf birch and Japanese lanterns; the stage representing a garden which was very effective.

This "Girls Friendly Club," consisting of girls from 14 to 19 years of age, have been very successful in the club work, which was organized by Bessie Smith five years ago. After her departure, the club continued and will begin its sixth year, next October. The girls are very ambitious in various ways along various lines of earning money to assist in church work and also missionary work. All the activities are conducted by the girls of the club, ably assisted through the cooperation of the church people. The club members were gratified with the large attendance and with the proceeds of the evening.

KANSAS YOUNG FRIENDS

The young Friends of Kansas Yearly Meeting will hold their annual Christian Endeavor Conference at Wichita, Kansas, August 8-12. The young people of Kansas Yearly Meeting are urged to attend the conference for the instruction, inspiration and recreation that will be afforded them. The Conference will begin Monday evening,

August the 8th, and will continue until Friday evening. Come, help and be helped.

INTERNATIONAL SUNDAY SCHOOL LESSON

July 31, 1927.

David and Jonathan: I Samuel 18:1-4; 19:1-7.

After David's encounter with Goliath he became a member of Saul's court, both as a famous warrior and as a skillful harpist. At the court he became very popular. His deeds of valor in war were such that in popular song his name came to be placed even above Saul's. (I Sam. 18:7).This naturally aroused Saul's melancholy and jealous disposition, and made him see in David an enemy to his house. So Saul, with this insane fear, sought to slay David. His many attempts are described in chapters 18 and 19. Not all of Saul's household, however, shared his fear; for his son Jonathan became David's closest friend, and was many times the means of saving David from the royal wrath. Our lesson this week records an instance of this.

1. *Made an end of speaking.* The conversation referred to here is that which follows the victory over Goliath, when David is presented to Saul. *The soul of Jonathan.* Although one is a prince and the other a peasant, these two young men from the very first seem to have been congenial spirits.

3, 4. *Made a covenant.* This was a pledge of mutual friendship, and seems to have been actually formed by this investiture of David with Jonathan's clothes and weapons. The exchange of garments creates a physical bond, the garments seeming to carry some of the owner's personality with them. Perhaps this was not an exchange, however, because David had no weapons to give to Jonathan.

19:1. *Should slay David.* This is the fifth recorded attempt which Saul makes upon David's life. See verses 11, 13, and 25 of chapter 18.

2. *Jonathan told David.* It seems almost strange that Jonathan should have been so careful to preserve David from the wrath of Saul, especially when we remember that Jonathan might naturally expect to be the heir to the throne. It only serves to exhibit, however, the depth of the friendship; it was too deep to allow jealousy or ambition to enter.

3. Jonathan's plan is that he sound out Saul's attitude in the field, probably in the hearing of David.

4. *Let not the king sin.* What Jonathan says is very bold. He plainly accuses his father of planning a sin, and declares David's innocence. Probably none but he could have done this safely. Jonathan realizes that Saul's acts are those of a madman. And he is equally loyal to his father and to David in dissuading Saul from his mad attempts.

6. *As Jehovah liveth.* This was a common form of oath, meant to impress the hearer with the truth or force of the statement. (I Sam. 14:39). For other forms of the oath see I Sam. 3:17; 14:44; II Sam. 15:21.

7. David is saved from Saul's anger and restored to the court. But not for long, for in the succeeding verses is recorded a new outburst of Saul's mad envy and rage, such that David is again forced to flee for his life.

TRUE LOYALTY DEMONSTRATED

The picture of the friendship of Jonathan and David is a beautiful one. In an age of battles and jealousies, it is refreshing to find such a loyalty which survives all difficulties. A touch of the intensity of this relationship may be felt if one reads David's lament over the death of Jonathan, as it is found in II Sam. 1:17-27. Such a deep friendship is the spirit which should infuse all our Christianity. A loving loyalty to an individual reveals more of God than almost anything else, a loyalty that is not shaken by circumstances, and that serves and helps to the end. May we Friends always be worthy of our name.

GEORGE A. SELLECK.

Lincoln, Virginia.

BIRTHS

JONES—To Esther C. and Barclay L. Jones, Overbrook, Pennsylvania, June 6, 1927, a daughter, Hoylande Coffin.

MARRIAGES

COFFIN-ROBERTS—At the home of the bride's parents, John E. and Laura L. Roberts, Star, Idaho, June 8, 1927, Bessie Roberts and Willis H. Coffin, of Richland, Iowa, both graduates of class of 1926, Penn College, Oskaloosa, Iowa. Wm. L. Hadley, minister. At home in Salem, Oregon.

DEATHS

GARRETT—At her home in Germantown, Philadelphia, Pa., June 23, 1927, Martha H. Garrett, daughter of the late Thomas C. and Frances Biddle Garrett, aged 88 years. She was a member of Germantown Monthly Meeting.

PEEBLES—At his home in South Wabash, Indiana, July 1, 1927, William H. Peebles, son of John E. and Mary A. Peebles, aged almost 86 years. Born in Clinton County, Ohio, he married Lydia J. Jones in 1865 and settled on a farm south of Wabash where more than fifty years of his life was spent. About ten years ago he retired to South Wabash and last December they celebrated their 61th wedding anniversary. To them were born five children, three of whom with their mother survive him. For many years he was a member of the Friends Church and served as an elder and a trustee. He was a devoted husband, a loving father and an ardent church worker. Funeral services were conducted by his nephew, William J. Sayers of Muncie, assisted by his pastor, Clarence Macon, and Ida Stouffer. Interment in Friends cemetery south of the city.

WELCH—At his home on a ranch near Seattle, Washington, June 15, 1927, James Welch in his 75th year. He is survived by his wife Luella Welch, one son, five daughters and ten grandchildren. His early life was spent in the middle-west, but for the past eighteen years he has lived within the limits of Puget Sound Quarterly Meeting. His Monthly Meeting and Quarterly Meeting have lost a faithful member, one whose life was filled with the spirit of his Master, which was shown in his every thought, word and deed. His daily life was a sermon to his fellowmen; he was a friend to all in every walk of life, and was interested in the soul welfare of all humanity. For many years he was a teacher in the Sundav-school.

WILLIAMS—At her home in Western Springs, Illinois, June 9, 1927, Lydia, daughter of Matthew and Hester G. Terrell and widow of Benezette Williams at the age of 77. Born at Mount Pleasant, Ohio, she was educated at the Howland School at Union Springs, New York. After her marriage she moved to Chicago. She was active in Western Springs meeting until it closed, after which she was a member in Chicago. Although attending the Congregational church in Western Springs, she always kept in touch with Friends through THE AMERICAN FRIEND and always kept a keen interest in the work of her beloved church. One son and two daughters survive her.

The American Friend

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

DETROIT, MICHIGAN

Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2662 Pasadena, Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

DENVER, COLORADO

Denver Friends Church, West 41st Ave. and Shoshone St. Take number 28 car to West 41st Ave. and walk one block east. Bible School 9:45 a. m. Meeting for Worship 11:00 a. m. and 7:30 p. m. C. E. 6:30 p. m. Pastor, Charles A. Mott, 2105 West 41st Ave. Home phone Gallup 6070-M. Church phone Gallup 1461. A home church for out-of-town Friends.

LONG BEACH, CALIFORNIA

Bethel (Second) Friends Church, corner of East 10th Street and Gladys Ave. Visitors take an East 10th Street bus on Pine Ave., get off at Gladys Ave. at the church. Bible School at 9:45. Meetings for Worship at 11 a. m. and 7:30 p. m. C. E. at 6:30 p. m. Midweek prayer meeting on Wednesday evening at 7:30. Friends visiting Southern California will receive a home-like welcome to all our services. Lindley A. Wells, pastor. Res. 2825 East 10th St., Phone 334-282.

BOSTON, MASS.

During the months of July and August the Friends Headquarters, Room 105, 14 Beacon St. will be open from 10 A. M. to 4 P. M. five days in the week. Friends visiting the city are asked to call. Phone Bowdoin 1924 R.

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